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EARNEST ADDRESS



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AN EARNEST
INVITATION TO SINNERS

TO

*Turn to GOD, in order to their
Eternal Salvation.*

FRIEND,

THE matter, about which this little Book comes to treat with you, is of the highest importance. It is no less than the conversion and salvation of your immortal Soul.

But, perhaps, you scarcely know what conversion, what salvation means. As, *I hope to be saved*, is

often upon your tongue; but—, alas, it has never reached your heart! you can have no hope, while you are yet in your sins. Heaven is no place for sinners; the Word of GOD declares, that *without Holiness no man shall see the Lord.*

Know, sinner! if you are without GOD in this world, you must be without GOD, and without hope for ever. Without GOD, dreadful thought! you will be without his love, without his favour, for it is that love and grace that you have despised.

Remember sinner, if GOD is not thy friend, he will be thy enemy, and there is no enemy like GOD! It is a fearful thing to fall into the hands of the Living GOD! Who can stand in His sight when once He is angry? Think of the awful sentence

sentence that awaits you, *Depart from me ye cursed into everlasting fire!* Sinner, thou art hanging by the slender thread of life over the pit that burneth for ever and ever! And who can dwell with everlasting burning? O sinner, do you make light of the wrath to come! There is a time approaching when you will not make light of it, when you will call upon the rocks to fall upon, and the mountains to cover you from the face of Him that sitteth upon the Throne; for the great day of His wrath is come, and who shall be able to stand? "Awake, awake, O sinner, arise and call upon thy God. Now is the accepted time, now is the day of salvation. Seek ye the LORD while He may be found, call upon Him while he is near, for thus saith the

LORD, let the wicked forsake his way, and the unrighteous man his thoughts, let him return unto the LORD and He will have mercy on him, and to our GOD, for He will abundantly pardon.

Sinners, heaven and earth call upon you to repent; angels wait for your repenting and turning unto GOD: and is it not better to be the joy of angels, than the sport of devils for ever?

The heavenly host would take up their anthems, and sing glory to GOD in the highest; thy repentance would, as it were, make a holiday in heaven; and the glorious spirits would rejoice, that another soul is added to their society; another heir of glory born; and the lost sheep received safe and sound. GOD himself will rejoice over thee,
even

even with singing. Never did Jacob with such joy weep over the neck of his Joseph, as thy heavenly FATHER would rejoice over thee upon thy return to him. Look over the story of the prodigal, and see the aged father running to meet the returning prodigal. While he is yet a great way off he sees him, receives him with open arms, calls for the fatted calf, the best robe, puts rings upon his finger, and shoes upon his feet: his friends likewise are called to partake of the joy, for the son that was dead is alive again, he was lost and is found.

Thus, sinner, will thy heavenly FATHER receive thee into the arms of His Mercy. While thou art yet a great way off He sees thee; He sees thy first wish to return and repent; and He hastes to meet thee

with offers of forgiveness and love ;
 He is ready to forgive all thy former rebellion and disobedience, and to receive thee again as his dear child ; He will cover thee with the robe of righteousness, and adorn thee with the garments of salvation, for the soul that was dead, is alive again, was lost and is found.

This, sinner, is the God you have to do with ; He is full of compassion and gracious, long suffering and plenteous in mercy ; He invites thee to his throne of grace, He holds forth the golden scepter to thee. Touch and live. ‘ As I live, saith the LORD, I have no pleasure in the death of the wicked, but that he turn from his way and live. Turn ye, turn ye from your evil ways, for why will ye die, O house of Israel ? ’ Melting, gracious words, how doth mercy follow thee,

thee, and plead with thee; O! that to-day you would hear his voice! Surely, sinner, thy heart must be hard as the flint, if it is not moved by these terrors of the LORD; if it is not melted by so much grace and love.

C H A P. H.

*The sinner enquiring what he must do
to be saved, and assisted in examining
his state towards GOD.*

METHINKS I hear thee, like
the repenting prodigal, be-
moaning thy sin, and thy wretched-
ness! Alas, what misery has sin
brought upon me! What shall I do,
whither shall I go, which way
shall I look! GOD is frowning on
me from above, hell gaping for me
from beneath, conscience smiting
me within, my sins are unpardoned;
and my soul within a step of death.
What shall I do to be saved?

Art thou in earnest, sinner, in
this enquiry? As ever thou wouldst
be

be saved, attend to the advice I would offer to thee from the word of God.

First, Labour to get a lively sense and feeling of thy sins; enter into a thorough examination of thyself and all thy ways; call to mind thy omissions, thy commissions, the sins of thy thoughts, words, and actions, the sins of thy youth, and the sins of thy riper years. Read the records of conscience carefully. This book must be opened sooner or later. Meditate on the aggravations of thy sins. They are committed against the God of thy life, against His good and righteous laws, against His mercies and his warnings, against thy own prayers and resolutions, if thou hast ever prayed at all; against the clearest light and the strongest love. Charge home thy heart with these

things till it blush for shame, and cry out, God be merciful to me a miserable sinner !

Meditate upon the deformity and defilement of sin. No plague or leprosy so noisome as sin ; it is the very image of the devil drawn upon the soul. Thou art fast in the paw of that roaring lion, caught in his snare, and led captive by him at his will ; he is the ruler of the darkness of this world, that is, of ignorant sinners that live in darkness ; his servants you are to whom ye yield yourselves to obey. Oh, how many then will be found the real servants of the devil, who take themselves for no other than the children of God. He no sooner offers you a temptation than you are ready to embrace it. If he suggests a lie, or prompts you to revenge, you readily obey ; if he forbid

bid you to read or pray, you hearken
 to him, and therefore his servants
 you are. Art thou yet in igno-
 rance, and not turned from dark-
 ness to light? Why, thou art un-
 der the power of Satan. Dost thou
 live in strife, or envy, or malice?
 Verily he is thy father. O dreadful
 case! However Satan may provide
 his slaves with various pleasures,
 yet it is but to drown them at last
 in endless perdition. He that is
 now thy tempter will one day be
 thy tormenter. O! that I could
 but shew thee how black a master,
 how merciless a tyrant thou serveest,
 whose sole pleasure is to set thee
 to work to make thy perdition and
 damnation sure, and to heat the fur-
 nace hotter and hotter in which
 thou must burn for millions of ages.
 Who would serve such a master,
 whose

whose work is drudgery, and whose wages are death.

- Secondly, Endeavour to affect thy heart with a deep sense of thy present misery. Oh, think of thy case in time! Canst thou think of that threat without trembling, 'Ye shall die in your sins?' Better for thee to die in a gaol, in a dungeon, than die in thy sins. Thy sins will not die with thee. When thy friends leave thee, and all thy worldly enjoyments forsake thee, they will be thy most cruel tormentors for ever. O, sinner, stop here and consider! If thou art a man and not a senseless block, consider, bethink thyself where thou standest;—upon the very brink of the furnace. As the LORD liveth, and thy soul liveth, there is but a step between thee and hell. Darest thou make light of this! Wilt thou go on in
such

such a dreadful condition, as if nothing ailed thee! Do not deceive thyself; see thy misery while it may be prevented! * Now is the accepted time, now is the day of Salvation. Awake, awake, O, sinner, and flee from the wrath to come! Who hath bewitched thee, that in the matters of this present life thou shouldest be wise enough to foresee thy danger, and prevent the mischief; but, in matters of everlasting concern, shouldest be negligent and careless, as if they little concerned thee? Is it nothing to thee to have all the attributes of God engaged against thee? Canst thou do well without His favour? Canst thou escape His hands, or endure His vengeance? Well, if the threats and calls of the Word wilt not awake thee, I am sure
 death

death and judgment will. O, what will thou do when the LORD cometh forth against thee, and in His fury falleth upon thee, and thou shalt feel what thou readeſt? What ſhall be done with thee when thou ſalleſt into the hands of the LIVING GOD? O, do not then contend with GOD; repent and be converted, ſo none of this ſhall come upon thee. ‘ Seek ye the LORD while he may be found, call upon him while he is near, let the wicked forſake his way, and the unrighteous man his thoughts; let him return unto the LORD and He will have mercy on him, and to our GOD, for he will abundantly pardon.

Third. Renounce all thy ſins. Thou muſt part with thy ſins, or with thy ſoul;—in vain doeſt thou hope for life by CHRIST, except thou

thou depart from iniquity. Forsake
 thy sin, or else thou canst not find
 mercy; if thou allow of but one sin,
 though but a little one, a secret one,
 though thou mayest plead necessity,
 and have an hundred excuses for it,
 the life of thy soul must go for the
 life of that sin; and will it not be
 dearly bought? Search thy heart,
 therefore, labour to find out thy sins,
 enter into thy closet, and consider,
 what evil have I done? what duty
 have I neglected towards GOD?
 what sin have I lived in against my
 brother? and now strike the dart
 through the heart of thy sins; ne-
 ver stand looking upon thy sins, nor
 rolling the morsel under thy tongue,
 but cast it from thee as poison and
 detestation. Alas! what will thy sins
 do for thee, that thou should'st be
 so unwilling to part with them?
 they

they may flatter thee, but they will undoe thee, and cut thy throat, while they smile upon thee, and poison thee, while they please thee, and arm the justice and wrath of the infinite GOD against thee, they will open Hell for thee, and pile up fuel to burn thee. O serve them like HAMAN, and do upon them the execution they would have done upon thee; away with them, crucify them, and let CHRIST only be LORD over thee.

Fourthly. Make a solemn choice of GOD for thy portion and blessedness: Poor sinner, thou art fallen from GOD, and hast engaged His power and wrath against thee; yet know, that of His abundant grace, He offers to be thy GOD again, in CHRIST JESUS. Oh! come to him with the prodigal—‘Father, I have sinned

finned against Heaven, and in thy
 fight, and am not worthy to be cal-
 led thy son; but since, of thy won-
 derful mercy, Thou art pleased to
 take such an ungrateful rebel as I
 am, to be thy child; I solemnly
 take thee for my father; commend
 myself to thy care; and trust to thy
 providence; I renounce all confi-
 dence in myself; I repose all my
 confidence in thee; I will be for
 thee, and not for another; LORD I
 am thine, and all I have; I give
 my heart to thee; I will be thine
 for ever; I will have no King but
 thee, to reign over me; other Lords
 have had dominion over me, but
 now I will make mention of thy
 name only, and do here take an oath
 of allegiance to thee, promising to
 fear and serve thee above all.

Consider

Consider how the LORD hath revealed himself to thee in his word. Will you take him as such a God? O sinner, here is the most blessed news, that ever came to the sons of men, the LORD will be thy God, if thou wilt but accept of Him, in all his excellencies. Wilt thou have the merciful, the gracious, the sin-pardoning God, to be thy God? Oh! yes, saith the sinner, I am undone without him. But God is likewise a holy and sin-hating God. If thou wilt be owned as one of his people, thou must be holy, holy in heart and life; thou must put away all thy iniquities, be they never so many, or never so dear to thee.

God cannot be thy God, 'till thou cease to do evil, and learn to do well. What doth thy heart answer?

swer? LORD I love thee, not only for thy goodness and mercy, but for thy holiness and purity. Oh! set on me the stamps of thy holiness, I will thankfully part with all my sins at thy command; my wilful sins I do henceforth forsake, and for my infirmities, that I cannot wholly get rid of, I will strive against them in the use of means: I detest them, and will pray against them; and never let them have quiet rest in my soul.

Again he tells thee, ‘ I am the all-sufficient God, wilt thou take me for thy happiness and treasure, thy hope and bliss?’ Art thou willing to part with thy sins, with thy earthly pleasures, with all, for thy God? Does thy heart answer, LORD I desire no other portion but thee? give thy corn, wine, and oil, to whom

whom thou wilt, so I may have the light of thy countenance; I chuse thee for my happiness; I gladly venture myself on thee, and trust myself with thee; I set my hopes on thee; I take up my rest with thee. Let me hear thee say, I am thy God, thy Salvation, and I have enough; let me but have thee sure; let me be able to make my claim, and see my title to thyself; and for other things, I leave them to thee; give me more or less, any thing, or nothing, I will be satisfied in my God.

Again God tells you, 'I am the SOVEREIGN LORD. Will you come under my yoke? will you bow to my government? will you submit to my discipline, to my word, to my rod?' What sayest thou? LORD,
I had

I had rather be at thy disposal, than my own; I had rather, that thy will should be done, than mine; I approve of, and consent to thy laws; and though the flesh may rebel, and often break bounds, I am resolved to take no other LORDS but thee. I willingly take the oath of allegiance to thee, my rightful LORD and SOVEREIGN, and resolve all my days, to pay thee tribute of worship, obedience, love, and service, to thee, and to live to thee to the end of my life.

In short, He tells you, ' I am the true and faithful GOD. If you will have me for your GOD, you must be content to trust me. Will you venture yourself upon my word, and depend on my faithfulness? will you be content to follow me in poverty, and reproach, and affliction, here; and

and wait for your recompence, 'till the resurrection of the just. Now, beloved, what say you to this? will you have this God for your God? will you be content to live by faith, and trust Him for an unseen happiness, an unseen Heaven, an unseen Glory? Do your hearts answer, LORD, we will venture ourselves upon thee; we commit ourselves to thee; we know whom we have trusted; we are willing to take thy word; we will prefer thy promises, before our own possessions, and the hopes of Heaven, before all the enjoyments of the earth; we will wait thy pleasure here, so that we may but enjoy thy faithful promises of Heaven, hereafter.

Fifthly. Accept of the LORD JESUS CHRIST in all His offices, as thy SAVIOUR. Sinner, thou hast
undone

undone thyself, and art plunged into the most deplorable misery; but JESUS CHRIST is ready and able to help thee. Be thy sins never so many, never so great, yet thou shalt be most certainly pardoned and saved, if thou dost not wretchedly neglect the offers, that, in the name of GOD, is here made to thee:—The LORD JESUS calls thee to look to Him and be saved; to come unto him, and He will in no wise cast thee out; yea, he beseeches thee to be reconciled. If thou diest, it is because thou wouldst not come to Him for life. Wilt thou have CHRIST, in all his relations, to be thine, thy King, thy Priest, thy Prophet? wilt thou lay all at his feet, content to run all hazards with him? wilt thou take thy lot with Him, fall where it will? wilt thou deny thyself,

B

self, take up thy cross, and follow him? art thou deliberately and seriously determined to cleave to Him, in all times and conditions? if so, thou shalt never perish, nor shall any pluck thee out of His hands. If thou hast thus chosen CHRIST for thy SAVIOUR, his laws must be the rule of thy thoughts, words, and actions; you must chuse them all; there is no getting to Heaven by a partial obedience. It is not enough to take up the cheap and easy part of religion, and neglect the duties that are costly, and self-denying. A sincere convert, though he makes most conscience of the greatest sins, and weightiest duties, yet he makes true conscience of little sins, and of all duties. If you would be sincere in chusing the laws and ways of CHRIST, consider well the meaning
and

and extent of them; remember they are spiritual, and reach the very thoughts and inclinations of the heart; they are strict, and self-denying, and contrary to your natural inclination; you must take the strait gate, the narrow way, if thou wouldst enter into life.

C H A P. III.

*The sinner more particularly directed to
the means of his conversion.*

NOW, sinner, what sayest thou? does thy heart consent? art thou willing thus to renounce thy sins, to chuse GOD for thy portion, CHRIST for thy SAVIOUR, Holiness for thy way, and Heaven for thy home; let me then exhort thee to attend seriously to the following advice.

First. Take heed of delaying thy conversion; make haste, and delay not to keep the commandments of thy GOD; remember and tremble at the sad instance of the foolish virgins, that came not 'till the doors of Mercy

Mercy were shut. Oh ! come in, while it is called to-day, lest thou be hardened, through the deceitfulness of sin ; lest the day of Grace should be over, and the things that belong to thy peace, be for ever hid from thy eyes. Now Mercy is inviting thee ; CHRIST is waiting to be gracious to thee ; the spirit of God is striving with thee. Oh ! now accept the offers of grace, while conscience warns thee ; while CHRIST invites thee. If thou make light of this offer, ' God may swear in his wrath, thou shalt not enter into his rest.'

Secondly. Attend seriously upon the word, as the means appointed for thy conversion, with an earnest hope and desire, that thou mayest be converted by it. With every sermon thou hearest, lift up thy heart thus to God :—' LORD, let this be the

sabbath, let this be the season, whereby I may receive renewing grace. Oh ! let it be said, that to-day a son is born, a lost sheep, found.*

Thirdly. Quench not the spirit, when he works convictions ; do not stifle them, but join with him, and beg the LORD to carry on conviction to conversion. Beware of putting off conviction with evil company, or worldly business. When thou findest any trouble for sin, and fears about thy eternal state, beg of GOD, that they may never leave thee, 'till they have brought off thy heart thoroughly from sin, and brought it over to JESUS CHRIST.

Fourthly. Set about the constant and diligent use of serious and fervent prayer. He that neglects prayer, is a prophane and unsanctified sinner ;
he

he that is not serious and constant in prayer, is but an hypocrite; this is one of the first things, in which conversion appears; it calls men to prayer; therefore set about this duty; let never a day pass over thee, wherein thou hast not, morning and evening, fixed on some time for solemn prayer in secret. Call thy family together, daily, to worship God with thee. Woe be unto thee, if thou be found among the families, that call not upon God's name; but cold and lifeless devotion will not reach half way to Heaven. Be fervent and importunate. Without violence the Kingdom of Heaven will not be taken. Thou must strive to enter, and wrestle with tears and supplications, like JACOB, if thou meanest to carry the blessing; but, perhaps, you will say,

GOD heareth not sinners, their prayer is an abomination. It is the determined sinner, whose prayer GOD abhors; but the returning sinner GOD will receive in the arms of his Mercy. Hark, he calleth thee,—
 ‘Come unto Me, all ye that are weary and heavy laden;’ he will not fail thee, if thou art not wanting to thyself; pray, and faint not.

A person of quality had offended the *Duke of Buckingham*, the King’s great favourite; being admitted into his presence, after long waiting, he prostrates himself at his feet, saying, I am resolved never to rise more, till I have obtained your Grace’s favor; by this means he overcame him. With such a resolution, do thou throw thyself at the feet of God; it is for thy life, and, therefore, follow him; give not over; resolve
 thou

thou wilt not be put off with common mercies ; knock and wait, and no doubt, but sooner or later, Mercy will come.

Fourthly. Forsake thy evil company, and forbear the occasion of sin. Thou wilt never be turned from sin, 'till thou wilt resist the temptations to sin. I never expect thy conversion from sin, unless thou art brought to deny thyself, and flee the occasion of sin ; if thou wilt be nibbling at the bait, and playing on the brink, and meddling with the snare, thy soul will surely be taken. Of all temptations, one of the most fatal and pernicious, is evil company. Oh ! what hopeful beginnings have these often stifled. Oh ! the souls, the estates, the families, that these have ruined. How many poor sinners have been enlightened,

and convinced, and been just ready to escape the snare, and yet wicked company have pulled them back at last, and made them seven fold more the children of Hell. In a word, I have no hopes of thee, except thou wilt shake off thy evil company; thy life is at stake; forsake these, or else thou canst not live. Wilt thou be worse than the beasts,—to run on, when thou seest the LORD with a drawn sword in the way? Let this sentence be written in capitals, upon thy conscience,—A COMPANION OF FOOLS SHALL BE DESTROYED,—the LORD hath spoken it, and who shall reverse it; and wilt thou run upon destruction, when God himself forewarns thee. If God doth ever change thy heart, it will appear in the change of thy company. Oh! fear and flee the gulph,

gulph, in which so many thousand souls have been swallowed up in perdition. It will be hard for thee, indeed, to make thine escape; thy companions will be mocking thee out of thy religion, and will study to fill thee with prejudice, against strictness, as ridiculous and comfortless; they will be flattering thee, and alluring thee; but remember the warnings of the Holy Spirit:—‘My son, if sinners entice thee, consent thou not.’ If they say, come with us, cast in thy lot among us,—Walk thou not in the way with them, refrain thy foot from their path, avoid it, pass not by it, turn from it, and pass away; for the way of the wicked is as darkness; they know not at what they stumble; they lay wait for their own blood; they

lurk privily for their own lives.—

Oh! flee them, as you would those,
who have the plague in their fore-
heads. If thou dost not make thine
escape, they will prove thine eternal
ruin.

Concluding Address.

AND now, my brethren, what do you intend to do? Will you go on and die? or will you set about a thorough and speedy conversion? Will you determine for CHRIST, or the Devil? for Heaven or Hell? You have half a mind to give over your former negligent life, and begin a strict and holy course; you could wish to be as good as the best, and do as they do; but how long will you rest in idle wishes, and fruitless purposes? When will you come to a firm and full resolve? Tell me not of hereafter, I must have your immediate consent. Is it more likely, that you will repent when these impressions are worn off,
and

and you are more hardened, thro' the deceitfulness of sin. Now is the accepted time; now is the day of Salvation; why shouldst thou venture a day longer, in this dangerous and dreadful condition? What, if God should this night require thy soul? Oh! that thou mightest know, in this thy day, the things that belong to thy peace, before they are hid from thy eyes,

And is it true, indeed? is life and death at thy choice? What hinders, but that thou shouldst be happy? Nothing can hinder, but thy own wilful neglect, or refusal. Mercy, pardon, and life, are offered to thee; and wilt thou die, with thy pardon in thy hands? Do but consent to renounce thy sins, deny thyself, take up the yoke and the cross, and thou carriest the day; CHRIST is thine,
 pardon,

pardon, peace, blessedness, all are thine.

Beloved, now the Holy Spirit is striving with you; he will not always strive. Hast thou not felt thine heart warmed by the Word, and been almost persuaded to leave off thy sins, and devote thyself to God? Hast thou not felt some good motions in thy mind, whereby thou hast been warned of thy danger, and told what thy careless course would end in? Perhaps, like SAMUEL, you knew not the voice of the LORD.

Now the LORD JESUS stretches wide his arms to receive you. He beseeches you, by his Ministers,—Be ye reconciled unto God. How compassionately he calleth; and wilt thou turn a deaf ear to his voice? It is not SINAI's thunder; but a soft
and

and still voice; the voice of blessing, and glad tidings of good things; not the voice of the trumpet; nor of war; but a message of peace from the King of Peace. How sweet are his invitations; he crieth to the multitude,—‘If any man thirst, let him come unto me, and drink.’ He excludeth none. ‘Whosoever will, let him come and take of the water of life.’ ‘Come unto me, take my yoke upon you, and learn of me, and ye shall find rest unto your souls; he that cometh unto me, I will in no wise cast out.’ How doth he bemoan the obstinate refuser:—‘O Jerusalem, Jerusalem, how often would I have gathered thy children, as a hen gathereth her chickens under her wings, and ye would not.’

Beloved, I am unwilling to leave you; I know not how to give you over,

over. Alas ! what shall I say ; what shall I do ; have I used so many arguments, and spent so much time in vain. It is a small matter to reject my intreaties ; but remember, if you will not now be prevailed upon to repent, you affront the God that made you ; you reject the offers of a Saviour ; and will be found resistors of the HOLY GHOST. Well, though I have called you long, and you have refused, I shall yet this once more lift up my voice like a trumpet ; once more will I call after careless sinners, that if it be possible, I may awaken them. Unless you are resolved to die, lend your ears to the calls of Mercy. ‘ Wherefore do ye spend your money for that, which is not bread, and your labour, for that which satisfieth not. Harken diligently unto me ; hear, and

and your soul shall live; and I will
make an everlasting covenant with
you; even the sure mercies of
DAVID.

To every prophane sinner, come
in and live; return unto the LORD,
and he will have mercy on thee.
Thou that hast filled thy mouth
with oaths and execrations, all man-
ner of sins and blasphemies, shall be
forgiven thee, if thou wilt sincerely
repent of thy sins, and obey thy
GOD. Hear, O ye drunkards, how
long will you be drunken; give up
yourselves unto GOD, to live soberly,
righteously, and godly; and though
your sins have been as scarlet, they
shall be white as wool. You, whose
delight is in vain and wicked society;
to sport away your time in vice and
folly; come in at Wisdom's call;
chuse her ways, and ye shall live.

Hear,

Hear, O ye scorers, hear the word of the LORD. Though you make a sport of Godliness, and the professors thereof: though you have made a scorn of CHRIST, and of his ways, yet even to you doth he call, to gather you under the wings of his mercy. In a word, though you should be found among the vilest sinners, upon your thorough conversion, you shall be justified; you shall be sanctified, in the name of the LORD JESUS CHRIST, and by the Spirit of our God.

And now bear witness, that mercy hath been offered you. I call Heaven and earth to record against you this day, that I have set before you life and death, blessing and cursing; therefore chuse life, that you may live. I cannot compel you to be happy; if I could, I would.

Do

Do you not think their condemnation will be doubly dreadful, that shall still go on in their sins, after all endeavours to recall them? It shall be more tolerable for *Sodom* and *Gomorrab*, in the Day of Judgement, than for you. Beloved, if you have any pity for your perishing souls, close with the present offers of mercy; if the God that made you, hath any authority with you, obey his commands; if you are not the despisers of grace, and would not shut up the doors of Mercy against yourselves, repent, and be converted; let not Heaven stand open for you in vain; let not JESUS CHRIST, his Word and Spirit, strive with you in vain, and leave you now, at last, unpersuaded, lest the sentence should go forth against you, as against the
unfruitful

unfruitful Fig-tree,—‘Cut it down;
why cumbereth it the ground.’

Father of Spirits, take the heart
in hand, which is too hard to be
softened by my endeavours; one
word from thee, will do the work.
Open thou this heart, and let the
King of Glory enter in, and make
this soul thy captive; let not the
tempter harden him in delays; let
him not stir from this place, nor
take his eyes from these lines, till he
be resolved to renounce his sins, and
accept of life. In thy name, O
LORD GOD, did I go forth to these
labours; in thy name do I close
them. Let not all the time and
pains they have employed, be lost;
but let it be found at the great Day,
that some souls are converts, by these
feeble efforts; and that by these per-
suasions,

suasions, they were won unto Happiness and Heaven:

Grant this, gracious LORD, thro' the powerful intercession of thy SON, who sitteth at thy right hand, continually pleading for finners.—*Amen.*

After this manner, who first
 who only can be, the same
 time that they continue; let not the
 tempter hinder him in delay; let
 him not rise from this place, nor
 take his eye from these lines, till he
 be allowed to renounce his sin, and
 choose his way in this name, O
 Lord God, do I go forth to seek
 thine heavenly name do I close
 thine doors to all the time and
 place where thou shalt be found;
 can I be found in the great Day,
 that mine soul are converted by this
 noble effort; and that by these per-
 fect

A So-

*A SOLILOQUY for an unregenerate
Sinner.*

AH! wretched man that I am,
what misery have my sins
brought upon me! Cast out of God's
favour, cursed from the Lord, my
sins are unpardoned, and my soul
within a step of death. Alas! what
shall I do? whither shall I go?
which way shall I look? Hell
gaping for me beneath, conscience
smiting me within, temptations and
dangers surrounding me without—
Oh! where shall I fly? what place
can hide me from the omniscience
of my God? what power can secure
me from his omnipotence?

What

What meanest thou, O my soul, to go on thus? art thou in league with Hell? hast thou made a covenant with death? Alas! what shall I do? shall I go on in my sinful ways? then certain damnation will be my end! Shall I linger any longer in this wretched state? No, if I tarry here I shall die. Is there no help, no hope? None, except I turn. But is there any remedy for such misery? or any mercy after such provoking iniquity? Yes, there is forgiveness with thee. 'As I live, saith the LORD, I have no pleasure in the death of a sinner.'

— I thank thee, O most merciful Father, that thy patience hath waited upon me hitherto; that I have not perished for ever in my sins; and now I adore thy grace, and ac-

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soul, I accept the offers of thy mercy. I renounce all my sins, and resolve by thy grace, to set myself against them, and follow thee in holiness and righteousness, all the days of my life.

Thou callest for my heart; O that it were fit for thine acceptance. I am unworthy, O LORD, to be thine; but since thou wilt have it so, I freely give up my heart to thee; take it, it is thine. O that it were better; but LORD I put it into thy hand, who alone canst mend it; make it as thou wouldst have it; holy, humble, and heavenly, and write thy law upon it.

O most merciful God and Father, I deliver up myself to thee; receive me, write thy name upon all that I have, as thy property. I have chosen thy precepts, thy law will I keep in mine eye, and study to write

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after it. According to this rule do I resolve, through thy grace, to walk. After this law, shall my whole man be governed; and tho' I cannot perfectly keep one of thy commandments, yet I will allow myself in the breach of none. I know my flesh will hang back; but I resolve, in the power of thy grace, to cleave to thee, and thy holy ways, whatever it cost me. I will be content with reproach, difficulties, and hardships here, and will deny myself, and take up my cross, and follow thee. LORD JESUS thy yoke is easy, thy cross is welcome, as it is the way to thee. Let me be poor, and low, and despised here, so I may be but admitted to live and reign with thee hereafter. LORD, thou hast my heart and hand to this agreement. To this I will stand. In this resolution,

resolution, through grace, I will live and die. I have sworn, and will perform it, that I will keep thy righteous judgments.—*Amen.*

*Exhortation to Personal and Family
Godliness.*

BELOVED, I despair of ever bringing you to Salvation without sanctification, or possessing you of happiness, without persuading you to holiness. I have not the least hope ever to see one of your faces in Heaven, except you be converted, and sanctified, and exercise yourselves unto Godliness: I beseech you, study personal Godliness, and family Godliness.

1. *Personal Godliness.* Let it be your first care to set up Christ in your hearts: see that you make all your worldly interests to stoop to him, that you be entirely and unreservedly devoted unto him. If you wilfully,

wilfully, and deliberately, harbour any Sin, you are undone, Psal. 68, 21. Ezek. 18, 20. See that you unfeignedly take the law of CHRIST as the rule of your words, thoughts, and actions; and subject your whole man, body, and mind, faithfully to him, Psal. 119, 34. Rom. 6, 13. If you have not a true respect to all GOD's commandments, you are unsound at heart, Psal. 119, 6. Oh! study to get the image and impress of CHRIST upon you within. Begin with your hearts, else you build without any foundation. Labour to get a saving change within, or else all external performances will be to no purpose: and then study to shew forth the power of Godliness in the life: let piety be your first and great business; it is the highest point of justice to give GOD his due.

Beware that none of you be a prayerless person; for that is a most certain discovery, that you are a Christless and graceless person; or one that is a very stranger to the fear of God, Psal. 5, 7. Suffer not your bibles to gather dust; see that you converse daily with the Word, John 5, 39. That man can never lay claim to blessedness, whose delight is not in the law of the LORD, Psal. 1. 1, 2. Let meditation and self-examination be your daily exercise.

But piety without charity is but the half of Christianity; or rather impious hypocrisy. We may not divide the tables; see, therefore, that you do justly, and love mercy, and let equity and charity run like an even thread throughout all your dealings. Be you temperate in all things, and let chastity and sobriety
be

be your undivided companions.—
 Let truth and purity, seriousness
 and modesty, heaviness and gravity,
 be the constant ornament of your
 speech. Let patience and humility,
 simplicity and sincerity, shine out
 in all the parts of your conversations.
 See that you forget and forgive
 wrongs, and requite them with
 kindness, as you would be found
 the children of the Most High. Be
 merciful in your censures, and put
 the most favourable construction
 upon your brethren's carriage, that
 their actions will reasonably bear.
 Be slow in promising, punctual in
 fulfilling. Let meekness and inno-
 cence, affableness, yieldingness, and
 simplicity, commend your conver-
 sations to all men. Let none of
 your relations want that love and
 loyalty, reverence and duty, that

tendernefs, care and vigilance, which their feveral places and capacities call for. This is thorough Godlinefs. I charge you before the Moft High God, that none of you be found a fwearer, or a liar, or a lover of evil company, or a scoffer, or malicious, or covetous, or a drunkard, or a glutton, unrighteous in his dealing, unclean in his living, or a quarreller, or a thief, or a backbiter, or a railer; for I denounce unto you, from the living God, that deftruction and damnation is the end of all fuch, Prov. 23, 20. James 5. 12. Rev. 21, 8. 1 Cor. 6. 9, 10, Gal. 5. 19, 20, 21.

2. *Family Godlinefs.* He that hath fet up CHRIST in his heart, will be fure to ftudy to fet him up in his houfe. Let every family with you be a Christian Church, 1 Cor. 16, 19.

19. every house, a house of prayer : let every householder say with *Joshua*, *I and my house will serve the Lord*, Josh. 24. 15. and resolve with *David*, *I will walk in my house with a perfect heart*, Psal. 101. 2. Let me press upon you a few duties in general.

First, Let religion be in your families, not as a matter by the by, (to be minded at leisure, when the world will give you leave) but the standing business of the house : let them have your prayers as duly as their meals. Are there any of your families, but have time for their taking food ? wretched man ! canst thou not find time to pray in ?

Secondly. Settle it upon your hearts, that your souls are bound up in the souls of your family ; they are committed unto you, and if they

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be lost through your neglect, they will be required at your hands.—
 Sirs, if you do not, you shall know, that the charge of souls is a heavy charge, and that the blood of souls is a heavy guilt. O man, hast thou a charge of souls to answer for, and dost thou not yet bestir thyself for them, that their blood be not found in thy skirts? will thou do no more for immortal souls, than thou wilt do for the beasts that perish? what dost thou do for thy children and servants? thou providest meat and drink for them, agreeable to their nature; and, dost thou not the same for thy beasts? thou givest them medicines, and cherishest them when they be sick; and, dost thou not the same for thy swine? more particularly,

1. Let

1. Let the solemn reading of the Word, and singing of psalms, be your family exercises, John 5. 39. Psal. 118. 15. See CHRIST singing with his family, viz. his disciples, Mat. 26. 30.

2. Let every person in your families be duly called to an account of their profiting by the Word heard or read; this is a duty of consequence unspeakable, and would be a means to bring those under your charge to remember and profit by what they receive. See CHRIST's example in calling his family to account, Mat. 16. 11, 13, 15.

3. Often take an account of the souls under your care, concerning their spiritual states, [herein you must be followers of CHRIST, Mat. 13. 10. 36, 51. Mark 4. 10, 11.] make enquiry into their condition,

insist much upon the sinfulness and misery of their natural state, and upon the necessity of regeneration and conversion, in order to their salvation. Admonish them gravely of their sins, encourage their beginnings, follow them earnestly, and let them have no quiet for you, until you see them in a saving change. This is a duty of very great consequence; but, (I am afraid) most fearfully neglected:—doth not conscience say, *Thou art the man?*

4. Look to the strict sanctifying of the Sabbath by all your household, Exod. 20. 10. Levit. 23. 3. Many poor families have little time else: O improve but your Sabbath-days as diligently in labouring for knowledge, and doing your Maker's work, as you do the other days in
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doing your own work, and I doubt not but you may come to some proficiency.

5. Let the morning and evening sacrifice of solemn prayer be daily offered up in all your families, Psal. 92. 1, 2. Exod. 30. 7, 8. Luke 1. 9, 10. Beware ye be not found among the families that call not upon GOD's name; for why should there be wrath from the LORD upon your families, Jer. 10. 25. O miserable families, without GOD in the world, that are without family prayer! What! Have you so many family sins, family wants, family mercies; what! and yet no family prayers! How do you pray with all prayer and supplication, if you do not with family prayer? Ephes. 6. 18. Say not, *I have no time*. Hast thou not all thy time on purpose

pose to serve God and save thy soul? And yet is this the work for which thou canst find no time?—Find but an heart, and I will find time. Pinch out of your meals and sleep, rather than want time for prayer? Say not, *my business will not give me leave*: this is the greatest business, to save thyself and the souls committed to thee. Business! a whet will be no lett. In a word, the blessing of all is to be got by prayer, Jer. 29. 11, 12. 2 Sam. 7. 29. And what is thy business without God's blessing? Say not, *I am not able*; Use thy one Talent, and God will increase, Matt. 25. 24, &c.—Helps are to be had till thou art better able. But if there be no other remedy thou must join with thine abler neighbour; God hath special regard to joint prayer, Jam. 5. 4,
to

to 19. Acts 12. 5, 10, 12. 2 Cor. 1. 11. and therefore you must improve Family Advantages for the performing of it.

6. Put every one in your families upon private prayer. Observe whether they do perform it. Get them the help of a form, if they need it, till they are able to go without it. Direct them how to pray, by reminding them of their sins, wants, and mercies, the materials of prayer. This was the practice of John and of Jesus, Luke 11. 1. 2, &c.

7. Set up catechising in your families, at the least once every week. Have you no dread of the Almighty's charge, that you should *teach these Things diligently to your children, and talk of them as you sit in your houses?* Deut. 6. 6, 7, &c. and train them up in the way wherein they should go,
Prov.

Prov. 22. 6. Hath God so commended *Abraham*, that he would *teach his children and household*, Gen. 18, 19. and that he had many *instructed servants*, Gen. 14. 14 (see the margin) and given such a promise to him thereupon, and will you not put in for a share, neither in the praise nor the promise? Hath CHRIST honoured catechising with his presence, and will you not practice it? Say not, your children and servants are careless, and will not learn: What have you your authority for, if not to use it for God, and the Good of their Souls? You will call them up, and force them to do your work: And should you not, at least, be as zealous in putting them upon God's work? Say not, they are dull, and are not capable: If they be dull, God requires

quires of you the more pains and patience; but so dull as they are, you will make them learn how to work; and can they not learn how to live? Are they capable of the mysteries of your trade, and are they not capable of the plain principles of religion? Well, as ever you would see the growth of religion, the cure of ignorance, the remedy of prophaneness, the downfall of error, fulfil you my joy, in going through with this duty.

Will you answer the calls of Divine Providence? Would you remove the incumbent, or prevent the impendent calamities? Would you plant nurseries for the Church of God? Would you that God should build your houses, and bless your substance? Would you that your children should bless you? O then

set

set up piety in your families, as ever you would be blessed, or be a blessing: Let your hearts and your houses be the Temples of the living God, in which his worship (according to all the afore-mentioned directions) may be with constancy reverently performed. Prov. 29. 1.

He that being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy. O be wise in time, that you be not miserable to eternity.

A Prayer for a Family.

O GOD our heavenly Father, thou hast said, *Seek ye my face,* incline our hearts to reply, *thy face Lord would we seek.* Raise the desire of our souls to thy name, and the remembrance of thee. Our eyes are towards thee, and all our expectations from thee. Have mercy upon us according to the riches of thy grace in Christ Jesus, and according to the multitude of thy tender mercies, blot out our transgressions. O remember not against us former iniquities; enter not into judgment with thy servants. Be pleased to enlighten our minds with thy saving truth; reform our depraved wills, and

and lead them to a chearful and ready compliance with thy will ; regulate our unruly passions, purify our corrupt affections ; and make us holy as thou art holy. Quicken us, O Lord, to hear thy voice, while it is called to-day ; that we may make haste, and delay not, to keep thy commandments.

Keep us ever mindful of the shortness of our time, the frailty of our lives, and that here we have no continuing city.—May the world be more crucified to us.—Make us, we pray thee, more concerned for our everlasting welfare, and more careful to improve every present enjoyment to our souls' eternal advantage, and to grow better still as we grow older, that the days which pass over us may not leave us without some amendment wrought in us, but that the
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work of thy grace may go on successfully in our hearts, till it has made us fit for the joys, and glories of thy heavenly kingdom.

Our own unworthiness would make us despair of obtaining all these great and good things which we beg at thy hands, O Lord, but the remembrance of thy bounty, and how much we are every day receiving from thee, puts life into our hopes, and encouragement into our prayers, and leaves us no room to doubt of such tried mercy. O good Lord, continue thy fatherly care over us by night and by day, asleep and awake, at home and abroad, give us day by day our daily bread, lead us not into temptation, but deliver us from evil, from sin, the worst of evils, and keep us by thy mighty power through faith unto salvation. All we
would

would ask is for the sake of Jesus,
thy dear Son, for whom we would
ever bless thee, and in whom we
desire to be found living and dying,
and to whom be glory and domi-
nion, for ever. Amen.

H Y M N.

FATHER divine, thy piercing eye
 Shoots through the darkest night,
 In deep retirement thou art nigh
 With heart discerning fight.

Here shall thy piercing eye survey
 Our dutious homage paid,
 With every morning's dawning ray,
 And every evening's shade.

O may thy own celestial fire,
 The incense still inflame,
 While our warm vows to thee aspire
 Thro' our Redeemer's name.

So shall the visits of thy love
 Our souls united bless;
 So shall those deign in worlds above
 Thy suplicants to confess.

T H E E N D.

H. Y. M. N.

PAID BY THE
TREASURER OF THE
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SACRAMENTO VALLEY

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